

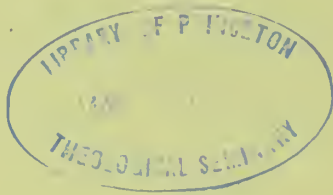
THE CHRONICLE

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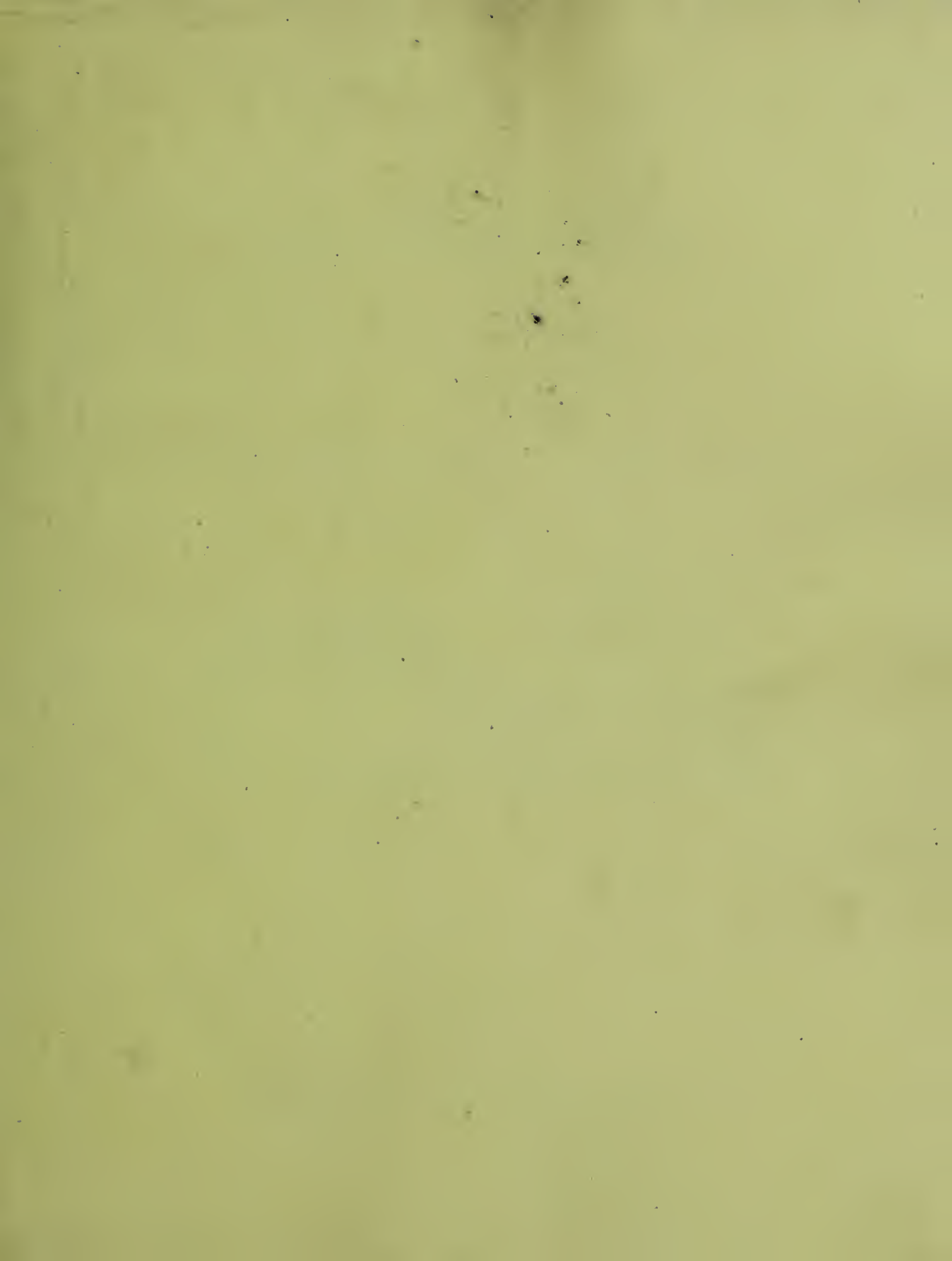


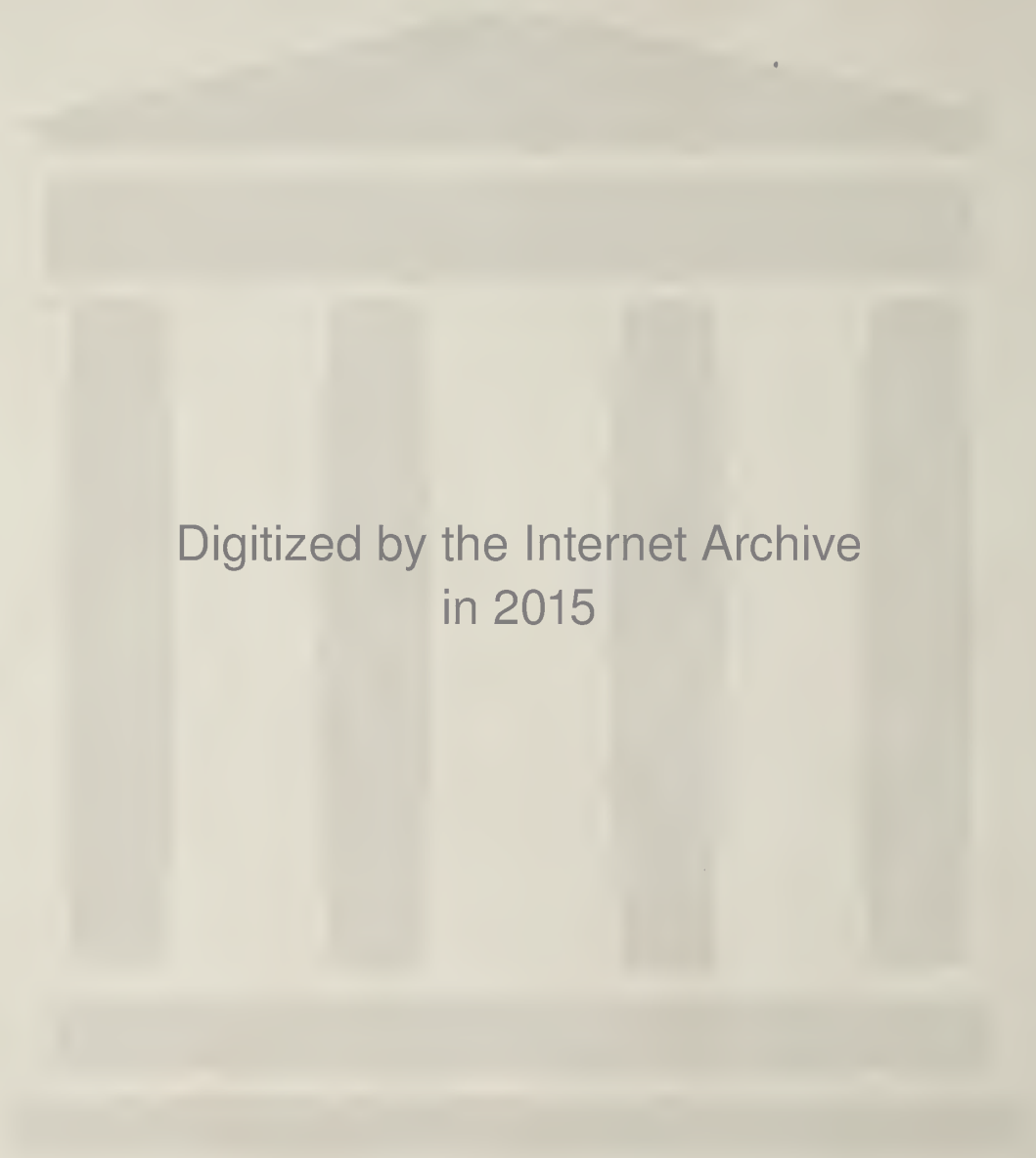
LONDON MISSIONARY SOCIETY

1892



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No. 10.—NEW SERIES.]

OCTOBER, 1892.

[PRICE ONE PENNY.]

CHRISTIAN MISSIONS TO THE HEATHEN IN 1792 AND IN 1892.

“This is the Lord’s doing ; it is marvellous in our eyes.”

ON the 2nd of October, 1792, a few earnest Christian men determined to co-operate for the evangelisation of the world. At the time there was much to discourage, in the political and social condition of Europe, in the vast uncultivated masses of heathenism, and, above all, in the general apathy of the Christian Church. Yet all these things weighed less with them than the authority, the faithfulness, and the all-sufficiency of their Lord.

The example of these noble-hearted men in the formation of the Baptist Missionary Society was followed by the founders of the London Missionary Society in September, 1795, and of the Church Missionary Society in April, 1799. Since then other societies, in different parts of the United Kingdom, upon the Continent, and in the American States, have been organised for bringing heathendom into loving subjection to the Lord Jesus Christ.

Notwithstanding the fears and gloomy prognostications of some, and the hostile criticisms and actions of others, the “*little one has become a thousand.*” Our Saviour’s parable of the mustard seed finds one of its most

suggestive and beautiful illustrations in the state of Christian missions now compared with what it was in 1792.

It is not only that China, India, and Japan—then practically closed against missionary enterprise—are now open to the evangelising influences they so sorely need. But Christian churches can be numbered by thousands, their members by myriads, and their adherents by hundreds of thousands. The true dignity and mission of woman is increasingly felt where formerly it was unrecognised. Through visitation in zenanas, the establishment of efficient schools for the young, and the provision of suitable Christian literature, family life is becoming gradually Christianised. Native teachers, evangelists, and pastors are every year increasing in number and in efficiency.

Tribes, at the close of the last century sunk in barbarism and superstition, are now, like the healed demoniac, “sitting at the feet of Jesus, clothed, and in his right mind.” Our Christian brethren in Polynesia have supplied noble examples of self-sacrifice for the maintenance of religious worship among themselves, and for the spread of the Gospel in still heathen lands.

The Word of God, too, is now widely circulated in languages which, in 1792, had no existence in a literary

form. Medical missions, with their practical illustrations of the spirit and work of the Divine Healer, are increasingly preparing multitudes for the recognition of His claims; and the very hostility experienced, in so many forms and places, by the loyal to Christ, bears witness to the progress of the truth, while it has offered occasions for manifold proofs of steadfastness in Christian faith, hope, and love. It has been so in the West Indies, in Africa, in China, in India, and, most illustratively, in Madagascar. We have to think, not only of living witnesses for Christ in lands where, in 1792, there were no such witnesses at all, but also of thousands who, after serving God and their generation, have been called home to their Lord.

The results of Christian missions during the century now drawing to its close are so many, so precious, and so great, as emphatically to prove that missions are no failure. Ideas, beliefs, customs, institutions, dispositions—individual, family, social, and national life—are all being gradually influenced for good. Many a moral waste in 1792 is now a garden of the Lord.

The Christian Church, too, in blessing others, has been blessed itself. While endeavouring to carry out the will of its loving and righteous Head, it has been brought into closer fellowship with Him. It has learned by experience that sympathy with Him in His sufferings for the sinful ensures participation in His joy, through their salvation. It knows better now than ever before, the adaptation of the Gospel to the moral and spiritual needs of all mankind; the power of intercessory prayer; and the unifying influence of Christian work, prosecuted in the spirit of Christian love.

We heartily congratulate our Baptist brethren upon the auspicious circumstances under which they celebrate the Centenary of their Missionary Society. We unite with them in thankfulness to God, that the evangelising movement inaugurated by William Carey, John Ryland, Andrew Fuller, and others, in 1792, have been so fruitful in good throughout the world. We blend, too, our prayers with theirs that the Spirit of God may work more and more mightily in His Church, so that it may continue to EXPECT GREAT THINGS FROM GOD, and TO ATTEMPT GREAT THINGS FOR GOD. If this were done in 1792, much more should it be done now, with so many prayers answered, so much experience gained, so great success

achieved, such increasing opportunities for giving men the Gospel, and such increasing resources for sending it. Only let our response to the will of our Saviour, as individuals, as families, and as churches, be cheerful, constant, and complete, and the more speedily will His redeeming power and love fill the world with truth and righteousness, liberty, peace, and joy. W. ROBERTS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 13th, 1892.—Rev. W. ROBERTS, B.A., in the chair. Number of Directors present, 77. Items of special interest:—

Offers of service were accepted from the Rev. J. A. Joyce, pastor of Loughborough Park Congregational Church, Brixton, and son of the late Rev. A. Joyce, formerly missionary of the Society in Jamaica; Mr. J. E. Reid (as an artisan missionary); Mr. D. Proctor (as a lay evangelist); and, as missionary students, Mr. N. C. Daniell and Mr. J. H. Brown, B.A., of the Cape of Good Hope University, son of the Rev. J. Brown, the Society's missionary at Taung; Miss Theobald (appointed to Benares).

The following appointments were also made:—Mr. J. E. Dennison (for educational work in connection with the Christian College at Nagercoil); Miss Haskard (to Bellary) in place of Miss Slater, whose appointment to that station was cancelled on health grounds; Miss Lodge, of Hobart, Tasmania (to Salem); Miss Kate Derry (to Nagercoil).

In view of the successful development of the medical mission work under Dr. Fahmy, at Chiang Chiu, China, a grant-in aid of £500 was made towards providing a new hospital.

Permission was granted to Miss Marris, of Benares, to return to England on furlough early in 1893.

The Board accepted with thanks a generous offer made by the Rev. R. H. Lovell, on behalf of the Congregational Church at Bromley, of a special additional contribution of £80 per annum, for at least ten years, for the support of a missionary among the Bhotiyas; this special contribution being regarded as a memorial of the late J. Bishop, Esq.

At the request of the Ladies' Examination Committee, the use of the Board Room was readily granted for a Women's All-day Prayer Meeting on Monday, November 7th, from 10 to 4 o'clock.

As the meetings of the Congregational Union of England and Wales at Bradford, on October 10th and 11th, will claim the attendance of many of the Directors, it was decided to postpone the ordinary meetings of committees and Board falling on those days to the 17th and 18th of the same month.

Upon introduction by the Assistant Foreign Secretary, Mr. J. C. Thorne was welcomed home from Madagascar, and the Rev. G. H. Macfarlane from Cuddapah. The Directors also bade farewell to the following missionaries about to leave for Madagascar:—Rev. B. and Mrs. Briggs, Rev. T. T. Matthews, Rev. J. A. Houlder, Rev. W. J. and Mrs. Edmonds (as successors to the Rev. J. and Mrs. Taylor at Tsiafahy), and Miss Foxall (an addition to the staff of the Antsihanaka Mission). The Chairman addressed a few kindly words to the missionaries, who briefly addressed the Board, and prayer was offered by the Rev. J. P. Gledstone.



ALMOST immediately after we had gone to press with the September CHRONICLE, a telegram from Cape Town reached the Mission House informing us of Mr. Thompson's safe arrival and immediate departure for Bechuanaland. A letter subsequently to hand, written on board when the *Roslin Castle* was nearing port, and posted after landing, gives a few details of the voyage, but adds nothing to what the telegram had already announced as to Mr. Thompson's movements. Other letters are doubtless on the way. On the voyage out, Mr. Thompson had conducted service on two Sunday evenings in the second saloon (he was travelling second class), and had large and attentive audiences.

FROM THE HOME SECRETARY.

I HAVE read somewhere of the likeness between hurrying, bustling people and our railway trains, and am beginning to appreciate the force of the comparison. The Mission House, in many ways, resembles an important station, where many are ever coming and going, and there is no spare time, to say nothing of quiet leisure. Just now great departures demand our attention, while the regular routine work has also to be discharged. We have hardly said good-bye to one band, before another is discovered busily packing up and making final arrangements. Not so long ago it was farewell to Madagascar missionaries; then our Foreign Secretary hurries off to Palapye; then a Samoan missionary looks in upon us, and says, almost in the same breath, "How do you do?" "Good-bye!" and gives us a brief and hurried outline of the complications in Apia; then arrivals come from Africa, Madagascar, and India: and now, as I write, another Madagascar party is about to sail, and, while we are eagerly looking forward to two monster valedictory meetings, I am daily asked to arrange local farewells in various places.

It is a time of great departure. The Forward Movement, so splendidly inaugurated at Southport, is touching the most distant parts of our vast field. Next month we say good-bye at Bradford, on October 12th, and again in Exeter Hall on the 26th, to more than thirty missionaries. A few return to their much-loved work; the vast majority are going to fresh labour. We are sending forth in October and November men and women to the South Seas, Africa, India, and China.

THE Southport missionary meeting was memorable. the Bradford valedictory service will be still more memorable, for the reaping time is better than the season for sowing. While few can remember a parallel to Southport, we shall search our annals in vain for such a departure as Bradford will be privileged to witness. Will all our friends note the dates forthwith, Bradford, October 12th, and Exeter Hall, October 26th, and pray for the blessing of God upon these gatherings?

ONE note of sadness is heard amid all the joy of such meetings. It comes from the very heart of those missionaries who are necessarily leaving their dearest ones behind. It always awakens

a response of sympathy, but a passing emotion is not adequate. We should love and cherish the missionaries' children who are left "at home," without home and parents, for their own sakes as well as for the sake of those who are doing our work abroad.

A WORD on our finances. Might we not have at these fare well meetings *thanksgiving* collections, and so prevent further borrowing? We have now a debt of £25,000. This must be largely increased unless money quickly comes to hand. Many meetings are now being held, and I am anxiously looking to local treasurers for prompt remittances of collections and subscriptions they may receive.

TWO contributions deserve mention. The Christian community in the Pareychaley district has sent Rs. 161.5.9 (£9 14s. 11d.), two gold earrings and a finger ring, the proceeds of a self-denial week, as a token of gratitude for benefits received through our Mission. They write: "Though this is the first item ever sent from this district towards mission work to the honourable Board, yet we trust it may not be the last."

FROM a letter enclosing 5s., I extract the following: "One of our lady friends at the missionary prayer-meeting, last Monday, prayed that the Lord might send the silver and the gold; . . . and, though I have but little of either, being only a village pastor with a very small income, less than £100 a year, yet God loves a cheerful giver, and I for one feel a delight to honour the Lord with my substance and the first-fruits of all my increase."

IT will rejoice many to know that, on November 7th, there will be an all-day prayer-meeting for women from ten to four, to be followed by our monthly prayer-meeting for both sexes.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

I HAVE to thank kind friends for their response to my appeal on behalf of the Yale University Library of Modern Missions. Several of the missing volumes of the Report have been forwarded to me—three or four copies, indeed, of some of them. The older ones, however, are not as yet forthcoming; so I venture to repeat the request of last month. Have any of our readers a copy of the Society's annual report that they can spare for the said library for any of the following years?—

1815	1822	1826	1833
1816	1823	1827	1834
1819	1824	1831	1835
1820	1825	1832	1837
1821			

THE only new publication issued by the Society is an eight-page leaflet on Woman's Work, entitled "Forward." It is a reprint of an article by Mrs. Robert Whyte, and will be found useful for collectors in going their rounds for subscriptions, and for other friends of female mission work. The leaflet is published at a halfpenny, or three shillings per hundred; but I shall be happy to supply copies for gratuitous circulation.

A NEW edition of Mrs. Robert Whyte's "Appeal on Behalf of Female Missions," which has done such excellent service in the past, and is in constant demand, has been published.

"A FEW FACTS BRIEFLY PUT FOR BUSY PEOPLE," a twelve-page booklet, giving in summarised form the history, work, results, and prospects of the London Missionary Society, has again been reprinted, and is now on issue.

GEORGE COUSINS.

THE MISSIONARY OUTLOOK IN CENTRAL AFRICA.

SLOWLY but surely the Christian Church is effecting an entrance into the great Dark Continent, approaching it on all sides. Every section and branch of the Church is represented in this enterprise, and a very considerable expenditure of money and men is being made with what promises to be certain ultimate success.

The obstacles that lie in the African missionary's pathway are very great. Should he confine his work to the coast or its neighbourhood, he has formidable difficulties, arising from climate and the character of the natives, to combat with; and if, not content with this, he pushes forward and begins to penetrate the vast interior, these difficulties are multiplied tenfold. The distances to be travelled, the difficulty of transport, the nature of large tracts of the country which it is necessary for him to pass through, the absence of anything deserving the name of roads, increase the arduousness of his undertaking. Even when he has surmounted all these, and has reached that part of the interior in which he intends to settle, he is still confronted by the permanent problem of adjusting his mode of living to the requirements of the climate, so as to preserve a fair measure of health and

strength. This problem is one that, at present, is only partially solved. It is, however, being solved, and the last six or seven years have witnessed a marked improvement. Dr. Mather, of our own Lake Tanganyika Mission, is strongly of opinion that no European should remain in Central Africa, for a longer term than five years, without change, either to England or to some other equally good climate. The Presbyterian missionaries on Lake Nyassa are, he affirms, decidedly in favour of this same rule; and Dr. Laws, Dr. Elmsley, and Dr. Bowie not only support it in theory, but practically adopt it. Even the Roman Catholic missionaries have learnt that it is imprudent for men to stay too long,

and are now beginning to send home their invalids instead of letting them remain in Central Africa to drop slowly into the grave, as was the practice of their immediate predecessors.

Then, in addition to the above, there is the great obstacle to steady progress which arises from the shifting nature of the population, partly in consequence of deficient food supply, but mainly because of the uncertainty of life and the terrible evils of slavery and slave-raiding expeditions. What is a thriving village to-day may be a deserted one or a heap of ruins to-morrow.

Nor can we, in estimating the difficulties of progressive Christian work in Africa, overlook the sad fact that even the rivalry and jealousy of different branches of the Christian Church are already operating powerfully as hindrances and deter-

rents. The recent troubles in Uganda testify to this; and although the full reports now to hand altogether disprove the early assertions of the Roman Catholic missionaries and, although those missionaries and those natives whom they influence have received a severe check which should teach

them a useful lesson, still one fears that the very system which the Roman Catholic missionaries are adopting will lead to a repetition of such troubles in the future.

In spite, however, of all these drawbacks, substantial progress is being made. Christianity is a power in Uganda, notwithstanding the painful incidents of the last few months, and the onlooker has every reason to hope that it will exert a yet more potent

influence in the near future.

The Presbyterian Missions on or near Lake Nyassa show decided signs of prosperity and growth. Our Baptist brethren on the Congo, although still tried in faith and courage by the loss of good and tried workers, are gradually raising up a Christian community, and extending their work in new directions. The same may be said of the Congo-Balolo Mission. Cardinal Lavigerie's White Fathers now possess a number of strong stations, scattered, one may say, all over Equatorial Africa. Their mode of operations, which admits of the purchase of children for training in their schools, and the employment of armed force under European



officers who represent the secular arm of their work, is not one of which we can approve; moreover, as suggested above, it is likely to lead to complications in the future. Still, without doubt, they are establishing chains of strong mission stations throughout the interior.

Glancing far away to the South, one sees that the Church of England Missions in Mashonaland, under the energetic guidance of Bishop Knight-Bruce, promise well, and now comes to hand a report of the establishment of the East African Scottish Mission, in the territories of the Imperial

and paths, varying from 7 feet to 12 feet, have been made within and around the station, and the transformation which these roads have made on that small bit of the African wilderness is, we are told, most marked. Dr. Stewart, formerly of Lovedale, the superintendent of the Mission, has returned to this country after seeing the work started, and speaks most hopefully as to the prospects of the Mission. Their purpose is to develop and strengthen the present station, and to make it a strong centre of missionary operations. Dr. Stewart advocates the formation of strong educa-



A MID-DAY HALT.

British East Africa Company. A handsome quarto pamphlet, with excellent maps, road charts, and some twenty photographs, illustrating the work already commenced, has been issued for private circulation, and this report is decidedly encouraging. An expedition has safely reached Kibwezi, the proposed site of the Mission, and has already settled down to work. Houses of the bungalow type, workshops, stores, a dispensary, a small church 50 feet by 25 feet, also smaller houses for the use of natives attached to the Mission, are in course of erection. Nearly two miles of roads

tional evangelistic centres, in contradistinction to solitary and scattered stations, or rather in addition to them. This was the plan of Mackay of Uganda, or, rather, was the new plan which, after fourteen years of toil, sorrow, and disappointment, he had resolved to act upon.

Coming to our own Mission, which has as its centre Lake Tanganyika, we can now point to substantial work that is being steadily prosecuted and developed at three separate centres. The first and oldest of these is Urambo, about 150 miles to the east of Ujiji. Formerly independent, Urambo is now in

German territory, but this has in no way interfered with the work. The relations between our missionaries and the German officials have been pleasant and satisfactory. The staff consists of the Rev. T. F. and Mrs. Shaw, Dr. Wolfendale (who is now in this country seeking to recruit his health), and Mr. Draper. Owing to the destruction of the Mission House and property by fire, much of the work of the last year or so has been that of rebuilding the destroyed premises. Great improvements are being made in the Mission House so as to provide accommodation for a greater variety of effort. For example, by the introduction of dormer windows and a gable, a room has been secured in the roof, 15 feet by 45 feet, which is to be used for magic lantern exhibitions and other meetings too large for the church and boys' schoolroom. Accommodation has also been provided for Mrs. Shaw's girls' school, and this, it is hoped, will be carried on with more regularity and efficiency than has hitherto been possible. Notwithstanding the disturbed conditions of life due to the destruction of property, Mr. Shaw reports that they have managed to keep on the services in Kinyamwezi, and that he has re-translated the gospels of Mark and Luke, together with some of Sankey's hymns. He wishes he could report direct spiritual results, but this joy is for the present denied him. As he says, "the work for the time is strictly of a pioneer and preparatory character." He can, however, point to decided evidences of success. The chief has been most friendly, and Mr. Shaw hopes that, when a prevailing epidemic of small-pox has abated, he will be able to arrange with the chief to come and read regularly with him. He will also re-open the boys' school with some prospect of success. The chief presented to the Mission 150 valuable logs for building purposes, and thus gave a very practical evidence of the confidence he has in the Society's agents, and the friendship he entertains for them. In mentioning the staff of our Urambo Mission one ought, from Mr. and Mrs. Shaw's point of view, to mention the baby. Of this young lady her father writes: "The baby, who gave us cause for anxiety for some weeks, has since thriven wonderfully, and is now, at five months, as strong and healthy as she could possibly be in England. She is proving an unconscious missionary in her power of attracting people to come and look at the English baby." He adds that he and his wife are both in good health; that the one need is the working of God's Spirit in their own hearts to enable them to get hold of the children and adults, and so accomplish that special purpose for which they have gone to Central Africa.

Names that were once prominent in our reports from the Lake Tanganyika Mission—such as Ujiji, Mtowa, and Kavala Island—no longer appear. Owing to changes, shifting population, and the conveniences found down at the south end of the lake, these more northern and central stations have been given up. Niamkolo now fills the place formerly taken by Ujiji, and subsequently by Kavala Island. It is

the headquarters of what has been called the Marine Department of the Society's work. The steamer *Good News*, however, has far less work to do now than in past years. The mails are conveyed by another route, and it has been found from experience that more satisfactory results can be secured by regular work at a home station than by occasional flying visits to villages bordering on the lake. The staff at Niamkolo consists of Mr. and Mrs. Swann, Dr. and Mrs. Mather, Mr. Carson, B.Sc., and Mr. and Mrs. Hemans. From Mr. Swann's report of the station we give the following extracts:—

"Our village has nearly doubled in number and size, and the experiment of making villages of our own has more than fulfilled my expectations. I believe that the great fault on most mission stations has been the neglect of work amongst women. (Even Bandawi can produce nothing in this department.) Mrs. Swann has conducted a girls' school regularly, and I can truly say the progress they make is very cheering in reading, writing, and sewing; also there is a growing desire to be better clothed. The average attendance has been thirty-five, and these come without any inducement whatever, as our material (cheap prints) has long since been finished. The only reward offered is an occasional prize of a two-yards handkerchief for the best writer, &c., &c. This is given from private funds, and so is no expense to the Society.

"The boys can now understand what they read in the New Testament—*i.e.*, they know how to connect the words, and can answer questions fairly satisfactory. Kalulu, our first convert, has, up to the present, shown a decided attachment to his religion, and has, by repeated acts, shown to his friends that more than mere desire to please man actuates him. He is a bright example, and a source of joy to us all. We were rejoiced to add two others to the young Church during the year. Rev. D. P. Jones found them far behind Kalulu in knowledge, but hesitated to quench the smoking flax, and so baptized them. One is a sincere lad, and is doing well; the other fell amongst bad natives, was tempted, and fell grievously.

"Besides the schools and Sunday service, we get many visitors from long distances who listen to all we can tell them. In this manner, seed is being sown. During this dry season we are going to ask the natives to build a new chapel for themselves. This will test their sincerity."

Dr. Mather's special work is summarised in the following statistics:—

NIAMKOLO STATION.

Numbers seen for first time (1st January to 31st December).....	676
Numbers seen more than once (1st January to 31st December).....	2,128
Total.....	2,804

KAWIMBI (FWAMBO) STATION.

Numbers seen for first time	112
" " more than once	38
Total	150
Total for both—Niamkolo	2,804
" " Kawimbi (Fwambo) ...	150
Total	2,954

Niamkolo is of course on the borders of the lake. Some sixty miles south of the lake, on the highlands of the interior, is our newest Central African station. This is called Fwambo, or, since the permanent site of the Mission has been selected, Kawimbi. Here again, in consequence of the shifting of the station a few miles to a more commodious site, the work has been to some extent checked, and building necessities have overridden everything else, but the mission-

from neighbouring villages until the end of the dry season ; but from that time we have only employed such as are living beside us, and as they continue to increase we shall not henceforth require any other. These have now, therefore, become the objects of our attention—our temporal charge as well as our spiritual flock. They all attend our Sunday services without exception, and thus hear the Gospel continually, but none of them have as yet been visibly impressed, although I have reason to believe that a gradual change is stealing over them, and that their old spiritual and moral ideas are slowly giving way to the new and better ones held up to them both in our preaching and in our lives.

“Our day-school is now attended by our workmen, an hour each day being given them out of work hours to acquiring knowledge. Hitherto (as I have mentioned in former reports) our school was attended by lads from neighbouring villages, but owing to their stay being short—



aries have secured what bids fair to become a strong centre. The Rev. D. P. Jones,* who is in charge of the station, reports as follows :—

“Towards the beginning of July I resumed school-work, school having been suspended from the time we settled here until then, owing to the want of a schoolroom. Sunday services had been held hitherto in the verandah of our dwelling-house, but from that time our spacious schoolroom served us for both purposes.

“About this period also natives began to build here, having decided to settle around us. These became the nucleus of a mission village, and have now increased (including women and children) to the number of 120. Having many buildings to erect, we continued to engage people

dependent, in fact, on the amount of cloth they desired to earn—any progress beyond simplest spelling was despaired of. Now that our pupils are permanent ones, we cannot but hope that the results of our secular teaching will be far more satisfactory.

“The outcome of my language work can be stated briefly to be the production of a small Kimambwe grammar, and English-Kimambwe and Kimambwe-English vocabularies, together with the translation of a few chapters from the Gospel of Mark.

“The grammar and vocabularies, having been approved of by the Committee, will shortly be printed, and it may be allowed me to express the hope that it may prove helpful and encouraging to such as are anxious to acquire a knowledge of the native language, and that this hitherto disagreeable task will, by this means, become more wieldy and less irksome.

“The outdoor work of the station has been carried on

* The spheres of work of Messrs. Nutt and Purves, the latest reinforcements, have yet to be decided by the District Committee.

chiefly by Mr. Hemans. We have done extensive building during the year, and I think I may venture to say that, both



in strength and appearance, they are rather superior to any buildings put up by us hitherto, excepting, of course, such as have been made of brick or stone.

"Including cattle sheds, outhouses, &c., as many as seven blocks have been erected since January, each block of dimensions not less than 40 feet by 12 feet.

"Wheat-growing was also undertaken by us on a small scale, and with perfect success."

To sum up, we cannot, as yet, point to large congregations or established Christian communities; still, our Central African missionaries seem now to be working on permanent lines. The health of the stations is much improved, and we must



patiently continue the work of preparing the ground and casting in the seed, and wait for the promised harvest, which will surely come. After all, the Society has only been labouring in Central Africa for fifteen years, and most of its work—as Captain Hore's admirable volume, "Lake Tanganyika," clearly shows—was strictly pioneer work in getting to

the centre of operations and mastering the initial difficulties of life under such exceptional conditions. Our brethren and sisters on Lake Tanganyika have a right to our sympathy and constant prayers; and, if we strengthen their hands by intercession and by keeping them well reinforced, both they and we may confidently expect a successful future.



THE RELIGIOUS TRACT-LITERATURE OF THE CHINESE.*

IT is well known that the Chinese are a people who write and read books. But that they prepare religious tracts and distribute them partly *gratis*, partly below cost price, may be less known to our Western public. I use purposely the word "tracts," for the very name which the Chinese give to this branch of their extensive literature shows how closely the books, pamphlets, and essays which are comprised under it are related to the productions and publications of our tract societies. They call them "R'uen shi wên"—*i.e.*, "Literature to exhort the world."

Considering the fondness of the Chinese for scribbling, the difficulty of their examinations, the great multitude of competitors, the height and frequency of the examination fever it is not surprising that the number of their tracts is "legion." As to their size, also, the greatest variety prevails. The whole of this literature may, however, be divided into three categories. There are, in the first instance, tracts in which moral exhortations are predominant, and religion stands in the background. Secondly, there are those in which, on the contrary, religion is the main subject. To this kind belong prayers, litanies, descriptions of the Buddhist and Tâoistic hell, &c. It would seem that the first class is made up for the most part by genuinely Chinese—*i.e.*, orthodox—Confucian tracts, whereas the second comprises rather productions of Buddhist or Tâoistic origin. There is a third class of tracts, in which it is just as difficult to separate the elements of the diverse religious systems extant in China as in the hearts and lives of the Chinese themselves.

As it happens amongst us that good people, but perhaps more the writers than the readers of tracts, think those the best which contain a great many texts from the Bible strung together, so there are among the Chinese likewise "good books," which owe their existence to reverence of the classics. One book which belongs to this class is called, "Jewelled Mirror for illuminating the Mind," containing proverbs and extracts from the classics. Another collection

* Abridgment of a lecture delivered before the Academical Branch of the "Gustav-Adolph-Verein" at Strassburg, on the 20th May, 1892, by Prof. Eichler, formerly of the London Missionary Society.

of proverbs, however, is still more popular—viz., “Words of the Wise, Augmented Edition.” This insignificant little book I have met with in the most obscure market-places and villages. It is the “primer” of the poor village boys, who generally go to school only during a few months in winter and spring, and hence bear the nickname “spring-frogs.” The majority of the country people in China with whom I came in contact, even such as could not read, knew it by heart. Children of citizens, however, and scholars were offended to be asked about it, because it is not classical.

Three of the most important tracts are the following :— (1) “The Book of Actions and their Retributions by the Grand Supreme” (*i.e.*, the deified founder of Tâoism, Lao-tzū); (2) “A True Scripture to awaken the World, by the Holy Imperial Prince Kwan-foo-tzū” (*i.e.*, the god of war); (3) “A Treatise on the Secret Law of Retribution by the god of Literature.” These treatises have for their object the elucidation of the doctrine of future retribution. The good are rewarded and the bad are punished, but the reward and punishment both take place in the sphere of time, as the natural or providential results of conduct. If the reward due for well-doing and the punishment due for ill-doing were not all received by the individuals in their lifetime, there remains a floating balance of happiness and honour, or suffering and shame, hidden away somewhere, to be paid over in providence to their descendants respectively. The various editions of these three tracts are innumerable, they having appeared from time to time in almost every conceivable size, shape, and style of execution. Many commentaries have been written upon them, and they are frequently published with a collection of several hundred anecdotes of the marvellous, and pictorial representations are appended to illustrate every paragraph seriatim.

It is a remarkable fact that the majority of the authors of these tracts, even the Confucianists, seek to give weight and importance to their moral teaching by the authority of the gods, representing them as divine revelations and inspirations. Of some of those tracts, not only the contents, but the whole book are said to be inspired; it is pretended that cover and everything else have been received from a god or genius. This is, for instance, the case with the “Divine Panorama,” and appears from one of its pictures. This shows that religion is, in China, as everywhere, the backbone of morals. Considered from a broad Christian point of view, these tracts contain many good words, even some deep truths. But by the side of these we notice sayings and exhortations which sound to our ear most ridiculous and childish, and doctrines that are obviously false and erroneous. Frequently detailed descriptions of vices are given which remind one of the sermons preached by the Capuchins in mediæval times, or of our modern sensational novels and newspaper accounts of criminal cases. It is questionable if men are made better by any of these.



A WELCOME HOME to the Rev. T. and Mrs. Brockway—lately returned from Madagascar—was given at a garden party by Mr. J. Copeman, J.P., St. Stephen's House, Norwich, on Tuesday, August 23rd. Rev. J. P. Perkins introduced them as workers for thirty years in the mission-field, and the heads of a large missionary family. Both Mr. and Mrs. Brockway spoke in a very hearty and interesting manner of their Malagasy churches and services, and the present condition of religion among the Betsileo. Numerous curiosities were displayed, and the missionary party enjoyed a most happy season, resulting in deepened interest in the earnest missionary city of Norwich.

A PUBLIC MEETING was recently held in the hall of the Aberdeen Young Men's Christian Association for the purpose of bidding farewell to Rev. T. T. Matthews, previous to his return to Madagascar. There was a crowded audience. The chair was occupied by ex-Provost Henderson, who said he knew of no other man who had been so instrumental in stirring up the country to the work of evangelisation as Mr. Matthews, who had not only been most active in imparting the Gospel in Madagascar, but had at home done his best to incite young men and women to go and devote themselves to the same noble work, and he had been very successful. Mr. Matthews was leaving his family behind him here, and they were esteemed by all who knew them. The Chairman also referred to Mr. Matthews having been a member of the Aberdeen Young Men's Christian Association—an Association which had been the means of sending out a noble band of missionaries. If they looked abroad, he (the chairman) did not think there was a single part of the world where there were missionaries, where there was not a young man who had been trained in the Aberdeen Y.M.C.A., and for such a state of matters they were deeply thankful. Short addresses were afterwards delivered by Rev. Mr. Stark, Rev. Mr. Kilpatrick, Mr. Kyd, Mr. Gray C. Fraser, and Mr. Macmillan, after which Mr. Matthews, in the course of a few touching farewell remarks, made a strong appeal to the Church to send out more young men to the mission-field.

THE annual public meeting of the New South Wales Auxiliary of the Society was held on July 19th in the large hall of the Y.M.C.A., Sydney, and was well attended. An encouraging report was submitted, and addresses were delivered by Mr. T. L. Devitt (chairman), the Rev. Joseph King, the Rev. Dr. Bevan, and the Rev. W. G. Lawes.

THE LATE REV. A. W. MURRAY.

THE necessarily long delay involved in procuring from Sydney a photograph of the late Rev. Archibald Wright Murray, the venerable Polynesian missionary, has led us to withhold fuller details of his life and sudden death until now, nearly three months after he passed away from the sunny shores of the Southern Seas to the brighter land above. He had been suffering from a severe cold, but appeared to be getting better. On the morning of July 8th he arose at his usual hour (five o'clock), probably, as was his custom, for private devotion, reading, and meditation; and when, at seven o'clock, his servant brought him some refreshment, he seemed perfectly easy. An hour later the servant heard him groan, and returned to find him lying down, as she thought, asleep, but Mrs. Murray, on going to him, saw that he had passed away. He was in his eighty-first year.

The Rev. S. Ella has supplied the following interesting particulars of Mr. Murray's career to the *Australasian Independent* :—

"The Rev. A. W. Murray was born in Roxburghshire in November, 1811. He came under deep religious impressions in early life, for which blessing he was much indebted to the instrumentality of a devoted Christian lady, Mrs. Lundie (afterwards Mrs. Lundie Duncan, wife of the late Dr. Duncan). He joined the Established Church of Scotland when he was seventeen years of age, and attended the ministry of Dr. Horatius Bonar, of Kelso. Feeling an intense desire to engage in missionary work in a foreign field, he offered himself to the London Missionary Society. Satisfied with the testimonies regarding his Christian character, intelligence, and devotedness, the Directors of the Society accepted his offer of service, and sent him to carry on his studies, first under the missionary tutor, the Rev. Richard Cecil, of Turvey, and afterwards to Homerton College, London.

"In 1835 six missionaries were ordained for the new field of Samoa, and these—five of them, with their wives, including Mr. Murray and his wife (*née* Ruth Cobden)—sailed on November 7th, 1835, for the South Seas in a whaling brig, the *Dunnottar Castle*. Mrs. C. Hardie, of Burwood, is now the sole survivor of that noble band. Mr. Murray was appointed to the Island of Tutuila. He made several voyages to the western islands of the Pacific, and was instrumental in opening up new ground in the New Hebrides, Loyalty Islands, New Caledonia, and other places. Mr. Murray took special delight in this service, so congenial to his burning zeal and love to the Master, and compassionate yearnings for the conversion of the heathen. Interesting records of these voyages are contained in Mr. Murray's books, 'Missions in Western Polynesia,' and 'Forty Years' Mission Work in Polynesia and New Guinea.' The latter work is quite an autobiography.

"Mr. Murray's labours in Samoa were not confined to the Island of Tutuila. In 1851 he occupied the station on Manono, and in 1854 he took charge of the important harbour station of Apia, Upolu. On the Rev. C. Hardie removing with his family to England, Mr. Murray supplied his place at the Malua Institution, in conjunction with Mr. Hardie's colleague, Rev. Dr. Turner, while he still retained charge of the Apia station.

"Owing to the feeble health of his wife, Mr. Murray was compelled to return with her to Sydney on several occasions, and, in 1861, as the medical advisers considered it utterly impossible for her to remain in Samoa, Mr. Murray resigned his station, and settled for a time in Sydney. During his stay there he received a call to the pastorate of the Baptist church at Newtown, which position he sustained with much acceptance and usefulness for upwards of two years. Yet our dear friend was ill at ease in this new sphere of labour; his heart still yearned for his beloved work in Samoa. So, at the end of 1863, he ventured, with the full sympathy and approval of Mrs. Murray, to return to his old station at Apia. Here he laboured on with renewed energy and zeal for seven years. During this period he took an active part in establishing missions in the Ellice Group, and in visiting the out-stations in other islands. At the close of 1870 it was deemed imperative to remove his wife to a warmer climate, and he was appointed to the Loyalty Islands.

"Mr. and Mrs. Murray providentially arrived at Lifu at a time when arrangements were being made to found a mission in New Guinea. This work for progressive action was so congenial to Mr. Murray's views, that he at once proffered his services for the initiatory movement. The missionary brethren of the Loyalty Islands thankfully accepted his offer to accompany Dr. McFarlane, as his abundant experience in such undertakings would be of great advantage in this new enterprise. The voyage was successful, and six teachers from the Loyalty Islands were settled on islands in Torres Straits, to await opportunities for reaching the mainland. On returning to the Loyalty Group, Mr. Murray's mind was greatly exercised regarding the welfare of the teachers and the Mission they had inaugurated. With characteristic generosity and devotedness, he proposed to return to the Torres Straits and supervise the work of the Mission. In 1872 he sailed in the *John Williams* with his wife, and Dr. Gill as a visitor, with an addition also to the staff of teachers, some of whom were subsequently located in New Guinea. Mr. and Mrs. Murray took up their residence at Somerset, Cape York. For two years he superintended the new Mission, and aided the teachers by his wise counsels and help, making repeated visits, as means were found, to the mainland of New Guinea and the adjacent islands. On the arrival of Dr. McFarlane and Mr. Lawes from England, in 1874, Mr. and Mrs. Murray removed to Sydney. Leaving his wife in Sydney, Mr. Murray proceeded to England, from which he

had been absent for forty years. After a brief sojourn in the mother country, he returned to Sydney, and settled for a time at Marrickville and Stanmore. While residing there he found another sphere of usefulness in pastoral work, mainly in connection with the Woolloomooloo Baptist Church, the nucleus of the large and important church now meeting in the Burton Street Tabernacle.

"Mrs. Murray's feeble health now failed utterly, and for seven years she was a sufferer in valid, patient, hopeful, and submissive to the close of life. She died at Stanmore on February 11th, 1882. About three years after his bereavement, Mr. Murray married again to Mrs. Haydon, of Petersham, who now mourns the loss that has fallen on herself and a large circle of friends. In addition to his widow Mr. Murray leaves a son, an invalid, and five grandchildren.

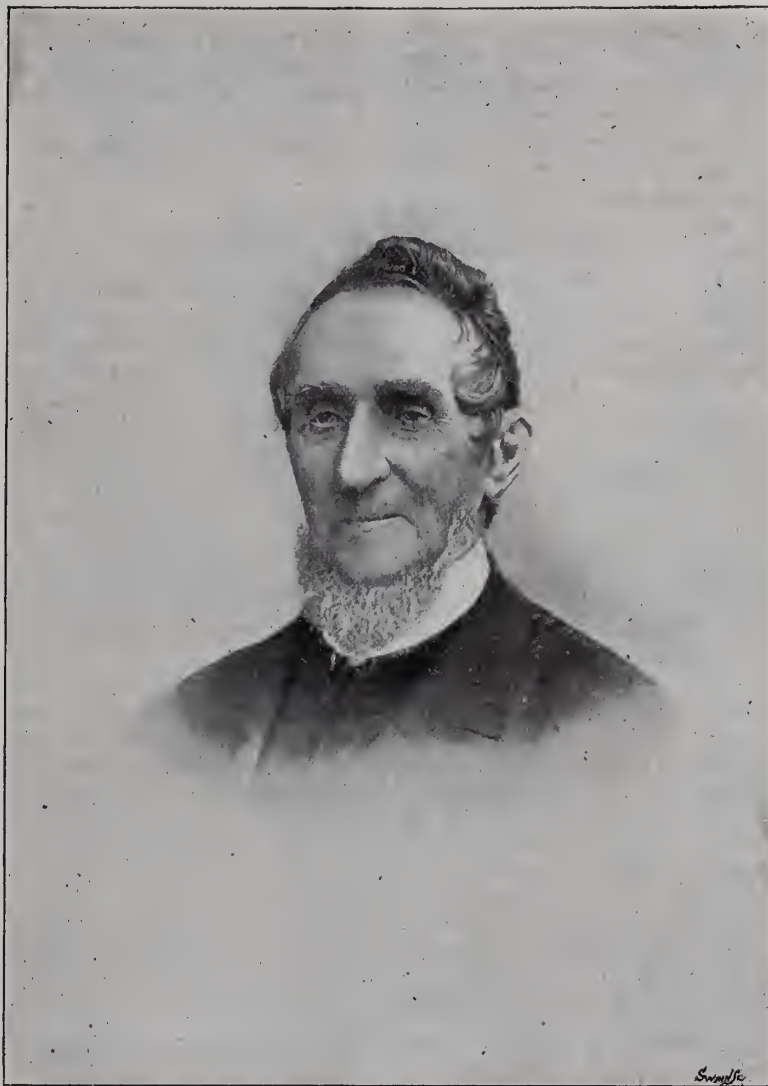
"Mr. Murray, though not robust, possessed a good constitution, largely sustained by careful and temperate living. He was energetic, sanguine, and most persevering, capable of enduring great hardship when necessary, and of studious and methodical habits. The intelligence and deep spirituality of his mind, his genial and affectionate disposition and earnest sympathies, endeared him to a large circle of friends, and always made his visits to the sick and afflicted most comforting and helpful. On two distant occasions Mr. Murray was attacked by paralysis. He was conscious of the frail tenure on which life was

continued to him, but this consideration never distressed him, or occasioned any anxiety. He lived watchful and prayerful, always ready to depart. So, when the call came, on the 8th July, he was longing and waiting for his Lord.

"On Sunday morning the Rev. J. A. Soper preached a stirring funeral sermon, in the Petersham Baptist Church, to a crowded audience of mourners and sympathising friends. The coffin, covered with wreaths, stood before the pulpit. In the afternoon, another service was held in the church, when upwards of one hundred friends met for loving adieux. The mortal remains of our departed friend were then conveyed to the Necropolis, attended by a large concourse. At the Petersham Station, while awaiting the train, the choir sang some suitable hymns. At each station, *en route*, additions were received to the friends come to pay their final tribute, so that the mortuary chapel was filled. Revs. Dr Steel, S. Wilkinson, Dr. Brown, A. J. Griffith, and several missionary brethren, took part in the services. All denominations were largely represented."

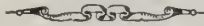
Of our departed brother the Rev. W. Wyatt Gill, LL.D., writes:—

"Our friendship was of long standing, and very close. I cannot recall an unkind word during all those long years. He was always ready to render aid by wise counsels and kindly sympathy. He was possessed of great practical wisdom, and was very far-seeing. He invariably laid on one side his



THE LATE REV. A. W. MURRAY.

own comfort and personal feelings, in favour of the grand object of his life, the winning of souls. Few have a notion of the hardships he sometimes endured (with brethren still living) in endeavouring to obtain a foothold in some new island for the Gospel. To these things he never referred in public or private. But the flourishing out-stations to the north-west of the Samoan Mission, and the New Guinea Mission, attest his devotion to the Master's service. When, in December, 1872, I left him in sole charge of the New Guinea Mission, the prospect seemed extremely dubious. But our brother never lost faith in the ultimate success of the work, even when the martyrdom of some of our teachers, and the death by fever of many others, seemed to preclude all reasonable hope of our being able to carry on the good work. It was at such times that his Scotch tenacity of purpose, united with entire consecration to the Master's service, stood him in good stead. Two things struck me in regard to our beloved brother; his amiability of character, and his habitual spirituality of mind. He lived and acted as in the very presence of the Master. God be thanked for his bright and consistent example."



STUDIES IN MOHAMMEDANISM: Historical and Doctrinal; with a Chapter on Islam in England. By John J. Pool, late of Calcutta. Author of "Woman's Influence in the East." Westminster: Archibald Constable & Company. 1892.

A BOOK that will serve a most useful purpose. Popular rather than erudite, yet covering the entire ground of Mohammedan history, institutions, doctrines, practices, and influence, it furnishes the general reader with a manual of great practical value. Written from a sympathetic yet discriminating standpoint, clear in thought and style, the book, in a series of forty-one chapters, presents Mohammedanism in all its varied aspects to one's view, helps one to understand the sources of its strength, but at the same time impresses one with a conviction of its inferiority to Christianity, and of its grave errors and inherent weaknesses.

THE COBBLER AND THE CANON. A Centenary Fragment. 1792-1892. London: Alexander & Shephard, 21, Fumival Street, Holborn, E.C. 6d.

THREE hundred lines of vigorous blank verse, in which William Carey's enthusiasm and strong convictions, and Sidney Smith's jeers and jibes in the *Edinburgh Review*, are looked at in the light of history, the result being that "the cobbler wins." We commend it to the special notice of the critics and opponents of missions.

OUR AUTUMN REINFORCEMENTS.—I.

PERSONAL NOTES.

MISS EMILY ROCK CARLING, of Guildford—appointed to Chiang Chiu, in the Amoy district—has, like others whom we are now about to introduce, for years had a desire to work in the foreign field. She joined the Congregational church at Guildford in 1887, and has engaged in Sunday-school work, and in efforts for the good of people living in a common lodging-house. For three years past she has been principal of a Kindergarten, and has trained students as teachers in that branch of education. Miss Carling is a niece of the Rev. E. A. Wareham, the Society's Deputation Agent for Scotland and Ireland.

MISS MARIE L. CHRISTLIEB is the daughter of the late Dr. Christlieb, a professor at Bonn University, and granddaughter of the Rev. J. J. Weitbrecht, the Indian missionary. It is additionally interesting to note that her uncle, Dr. Weitbrecht, former president of the C.M.S. College at Lahore, is at present the sole responsible missionary among the 250,000 Hindus and Mohammedans of the district of Batala, in the Punjab. Since she came to London, Miss Christlieb has been connected with the East London Institute as a deaconess at Doric Lodge, and has thrown herself heartily into evangelistic and other work, involving a great deal of personal dealing with individuals and much visiting amongst the poor. She first entertained the thought of becoming a missionary when seventeen years of age, and rightly considers the conviction, "I have no reason not to go," a sufficient reason for obeying Christ's definite command.

MR. S. LAVINGTON HART, D.Sc., was born at Tregoney, Cornwall, and is the son of a Congregational minister. He graduated in 1881, and has since been a lecturer on the University Extension Scheme, a lecturer in St. John's College, Cambridge, examiner at the London and Cambridge Universities, &c. He is a member of Victoria Road Congregational Church, Cambridge, of which church he has been a deacon for some years. He has had much experience in evangelistic and other work, having taken a leading share in the work of a mission amongst the poor of one of the districts of Cambridge, and conducted a men's Bible-class. The departure of Dr. and Mrs. Hart for Hankow will leave a great gap in the life of the Cambridge church. Mrs. Hart, from her experience in hospital work before her marriage, and also from the Christian service she has rendered in a variety of ways, cannot fail to be exceedingly helpful to her husband in the mission-field.

MISS MARY LOUISA MACEY, the granddaughter of a Congregational minister (the Rev. J. Roberts), is another of "The Hundred." She was by careful teaching early inspired with a love of study, manifesting a special aptitude for acquiring languages, and has been a teacher for eighteen years, in preparing herself for which work she passed with honours



DR. WALTON.
MISS MACEY.

MISS CARLING.

MR. HAROLD WILLS, M.A., B.SC., F.G.S.
REV. E. W. WATSON, B.A.

MISS MACLEAN.

DR. LAVINGTON HART.
MISS CHRISTLIEB.

the Cambridge Higher Local Examination. As with so many Christians, she cannot point to any distinct period of conversion; for, to use her own words: "I seemed so surrounded with the love of Christ that I think I came to Him early." Since 1888 Miss Macey has been a member of Lyndhurst Road Church, Hampstead, and has been a Sunday-school and temperance worker. She has a keen sympathy and great devotion of spirit, and, having the pen of a ready writer, we are hoping for letters of interest from her, when in the mission-field, for the edification of the home churches. Miss Macey has already left for Tientsin.

MISS MARGARET JANE MACLEAN attributes her consecration to foreign work to her parents' (now dead) deep interest in foreign missions to the heathen. She has received a liberal education, and has been following the profession of a governess, also teaching in the Sunday-school. She is a member of the Free College Church, Glasgow, and is going to Calcutta.

Mr. GERALD STOCKWELL WALTON, M.B., appointed to Hiau Kan, in the Hankow district, was educated at Silcoates, and in 1887 went to Edinburgh University. While a student there he joined Augustine Church, and was a zealous and devoted Sunday-school worker. He is now connected with Adelphi Chapel, Hackney Road. In September, last year, he came to the Mildmay Mission Hospital, Turville Street, Bethnal Green.

The Rev. EDMUND WILLIAM WATSON, B.A., was born at Birmingham, and when some years afterwards Mr. Moody was holding special services in that city, he was led to see that God's grace is free to all, and first trusted in Christ. A desire to lead others to his Saviour sprang up in him, and he soon began to teach in the Sunday-school and to help in the mission work of the church. He joined the Lozells Congregational Church, and continued to be a member of it during his attendance at Spring Hill College. On leaving college in 1882, he settled at Wollerton. Regarding the work of a missionary as the noblest in which anyone can spend his life, his own desire to enter upon it has deepened during the last few years through consideration of the command of our Lord. Mr. Watson is a man of considerable ability, a good linguist, mathematician, and Biblical scholar. Such is the respect in which he is held by his brother ministers that he was chosen chairman of the County Association for the present year.

Mr. HAROLD TEMPLE WILLS, M.A., B.Sc., F.G.S., was educated at University Colleges, Bristol and London, and at Cambridge University, where he took First Class in the Natural Science Tripos, 1884, having taken honours in the B.Sc. examination the previous year. His family, who bear an honoured name, have had an intimate connection with our Society. Mr. Harold Wills joined Redland Park Church, Bristol, in 1878, but was transferred to Arley Chapel a year ago. He has thrown himself heartily into home mission work, and for eighteen months he edited a home missionary monthly magazine. At the Keswick Convention,

two years ago, he placed himself definitely in God's hands to go abroad, if He would open the way, and, having since received an urgent invitation to Travancore, he has accepted it as an indication of the Lord's will. It is proposed that Mr. Wills shall take charge of a hostel for Christian students at Trevandrum, and keep them under his personal supervision, and that in addition to this he shall devote himself to evangelistic work in the town and neighbourhood of Trevandrum.

(To be continued.)

LEARNING GOD'S WORD IN THE JUNGLE. STORY OF A BRAVE BOY.

IT is a sweet delusion, that idea so prevalent among our churches at home, that a missionary's life is one of romance. Romance and heroism are somehow generally coupled together, but, after all, I fancy there is much more of the heroic in the unromantic. But there *is* now and again an interesting event in a missionary's life, and I will relate one which has occurred recently in my own experience.

Last month, while visiting Kanjicovil—an out-station about sixty miles from Coimbatore—the catechist told me of a lad who seemed anxious to embrace Christianity. He lived in a neighbouring village, and, a few days before, had come to Kanjicovil with his relatives to take part in a car festival. He met and talked with the catechist, and openly refused to worship the heathen gods. Some two years previously a Bible, which had been given to his uncle by a former missionary, came into his possession, and, filled with a desire to know its contents, he had persuaded another boy who had been to a Mission-school for a short time to teach him the Tamil letters. Then, all alone, this brave lad learned to read in a village in the jungle, miles away from any school, or even from any high road. Day after day, while sitting out in the fields watching the flocks and herds, did he pore over his Bible, until he could read fluently and master its meaning. One evening we walked out to Kolathanvalasu, the village in which he lives, but found he was in the fields. So we went to the fields, where we found his father and uncle and brother-in-law, and a few others, who told us that the lad Periyannan had heard that we were coming, and had gone into the jungle to meet us. Then the catechist and I sat down on a bamboo-and-string cot under a straw-stack by a tope of palm trees, while the others squatted on their heels, with their chins on their knees, in that compact attitude in which only a Hindu can pack himself, and talked. They, as is frequently the case, quite agreed that Christianity was a very good thing, and that all that we said was true, but said that, just as there were different countries, so there were different gods. I was white, while they were black; therefore it was evident to the senses that they ought to worship different gods. While we were engaged in this skin-deep philosophy, Periyannan came up, with his Bible carefully

wrapped up under his arm. He is a fine, tall, manly young fellow of about eighteen, with a handsome face and open expression. I asked him how much he had read of the Bible, and he replied that he had read all through the Old Testament once, and had read as far as the 50th Psalm the second time; and that he had read the New Testament through three times, and had nearly finished the Gospels the fourth time. Anxious to know how much he had grasped of what he had read, I began to question him. His knowledge of the historical portions was simply amazing. Almost invariably, too, he replied in Biblical language. For instance, when asked who John the Baptist was, he replied: "He came before Jesus to prepare the way of the Lord." "What did Jesus do when He saw the money-changers, &c., in the temple?" "He drove them out, saying, 'My house shall be called a house of prayer, but ye have made it a den of thieves.'" "What did Jesus say while hanging on the cross?" Much to my surprise, the answer came without any hesitation: "Eloi! Eloi! lama sabachthani?" the interpretation (in Tamil) being also given. A few test questions also showed that he had read the Old Testament just as carefully. When asked who was David, he replied very touchingly: "He was once a poor shepherd-boy like me; but God protected him and made him a king. Why will not God also take me and protect me?"

Being curious to know how much an intelligent but untutored mind grasped of the doctrine of salvation by faith from his own reading of the Scriptures, I asked: "What must we do to be saved?" In reply, he quoted several passages from Christ's interpretation of the law in Matt. v.; but, although he knew that "Christ came to seek and save that which was lost," did not seem to grasp the *theory* of salvation by faith, though his earnestness and desire to follow Jesus lead one to hope that he has already experienced the *fact*.

Pariyannan cannot write. He has sometimes tried to trace the letters on the sand; but all his time has been given to the mastery of the contents of his Bible. I have sent him a slate and a book, and he will try to write me a letter in a month! He is very anxious to go to school, and does not mind the idea of sitting down with small boys. "What can I do? I *must* learn!" We who have had greater advantages cannot understand the difficulties which a lad in a heathen and ignorant village, without help, without any external stimulus, experienced and overcame in learning to read.

Pariyannan was to have watched in the fields that night to keep away the wolves and thieves; but he told his brother-in-law he must watch alone, as he (Pariyannan) was going home with the missionary. So he came home and stayed the night with us, his brother-in-law protesting against his "madness." May God protect this lad amid his many temptations, and mature the promise of a strong, earnest Christian character which is apparent in him.

Coimbatoor.

E. HAWKER.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING the past month, the following new Branches have been formed:—

Auxiliary.	Secretary.
Birmingham (Carr's Lane) ...	Miss Grace Michell.
Bournemouth	Miss Emily K. Ridley.
Cambridge (Victoria Road Church)	
Guildford	Miss A. R. Williamson.
Stroud Green (Mount View Church)	Miss Grierson.
New South Wales (Sydney) ...	Misses Mary Mullens and Alice Scott.
Norwich (Chapel-in-the-Field)	Miss Lucy A. Copeman.
Plymouth	Mr. W. J. Hatch.
Tunbridge Wells	Miss Dannett.

Mr. Talbot E. B. Wilson has become Secretary for the Sheffield Branch *pro tem*. A large number of other Branches are in course of formation, but arrangements are not sufficiently advanced to report the names.

It may interest and stimulate teachers of boys' Sunday-school classes to know that, among the very first members of the Band in Australia are ten boys from eleven to fifteen years of age, who, with intelligence and enthusiasm, are entering into this Prayer Union. They were under the care of Mr. A. W. Fletcher, B.Sc., of Adelaide, who has now come home to enter upon training in Edinburgh for medical mission work under the L.M.S. He brought home his boys' sixpences, and, though now left alone, they meet together every Sunday morning to pray for their absent teacher and the work of foreign missions he has taught them to love so well. From that class there is strong reason to hope that more than one good and faithful missionary will come in future years.

Rev. W. G. Brockway, who has started a Branch in Berhampur, says: "We here are all overjoyed to hear of the formation of the Watchers' Band," and asks for manuals and cards to be sent at once, as, besides the missionaries, some of the European residents and English-speaking Bengali workers, both men and women, will join.

Mr. Farquhar, of Calcutta, who has sent for fifty members' cards, &c., says: "We see in it (the Band) at once another sign of the great revival of spiritual life and missionary interest in the home churches, and an agency destined to bring unlimited blessings down upon missions and missionaries."

And now I have two special requests to make of all the Watchers.

Will each one of them make it, I was going to say a point of honour, to read the L.M.S. CHRONICLE every month? It only costs a penny a month, or one shilling and sixpence per annum post free, and is the only publication we have for the dissemination of general information about the work we are all pledged to pray for, and is also the only one in which the Watchers' Band reports itself.

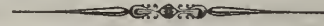
Will the Watchers one and all do their very best by special prayer, and personal presence where possible, to make our great farewell meeting in Exeter Hall, on October 26th, at six p.m., a splendid success? Between twenty and thirty missionaries, including some of the "Hundred," ladies as well as gentlemen, will receive their "God-speed." I earnestly hope that a strong contingent of Watchers will attend and bring their friends with them.

H. L. HEBDITCH.

CATECHISTS' CLASS, NAGERCOIL.

THE Seminary at Nagercoil has been for many years the chief educational institution in our Travancore Mission. Great numbers of young men have here been trained for mission work. This Seminary is our high school, and is about to be raised to the standard of a college for the special benefit of the sons of our native Christians. Classes for training pastors and teachers have occasionally been carried on in past years; but there was no regular system for such training till after the visit of Messrs. Spicer and Thompson

to it who have been *tried* in mission work—men who have shown themselves really interested in the cause of Christ, and upon whom, therefore, effort may safely be expended to qualify them for more extended usefulness. All the members of the present class are Seminary-trained men. The course of study extends to about three years. To this class the Mission looks for its best instructed and most earnest native workers. May many such be raised up! Upon native agency the evangelisation of India depends. J. D.



CATECHISTS' CLASS, NAGERCOIL.

in 1882-3. The importance of such work was pressed upon the deputation. The urgency of it was clearly seen, and arrangements for beginning the work in a systematic way were made. A great impetus to this department was given a few years later by a donation to it of £400 from the Hon. James Aikenhead, of Launceston, Tasmania, and by an annual subscription from Mrs. Edward Baxter, of Edinburgh. By the help of these friends much has been accomplished which otherwise could not have been undertaken. It is called the "Catechists' Class," as those only are admissible

MONTHLY PRAYER MEETING.

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, October 3rd, from 4 to 5 p.m. The Rev. George Cousins will preside, and give information recently received from the mission field. All friends of missions will be heartily welcomed.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

SIGNS OF
YIELDING.

THE Rev. F. P. Joseland, of Chiang Chiu, has good news from most of the churches under his care. He has for a long time been trying to open Lochhi-hi as a preaching station, but has hitherto been unable to rent a house. At last a place has been obtained, and he hopes soon to put a preacher in charge, with a Bible distributor as helper. A place near Png-iu, known as one of the most difficult in a difficult neighbourhood, is showing signs of yielding. Two Bible distributors tarried there for several weeks during Mr. Joseland's absence in Shanghai, and gradually found a way into the hearts of some of the people, making a friend of a literati of much influence. It is a stronghold of superstition, for, as it lies out of the common track, the people are more than usually troublesome to the authorities on account of their superstition and turbulent character. "I hope," writes Mr. Joseland, "that our friends at home will remember this place—by name Lim-tun—in their prayers, that God may soften the hearts of the people, and turn their zeal for their gods and superstitions into the truer channels of the worship of the true God, and the doing of virtuous and Christlike deeds."

FOR the last two or three years I have ENTRANCE INTO at times written you about the city of ANOTHER Ying-shan, which lies more than one CITY. hundred miles (English) north of Hankow. For some time we have rented a house outside the city wall. During the month of June I visited this city and was greatly cheered by all I saw. I had the joy of baptizing seven adults there and bringing home as trophies four idols. The little church is growing in power and Bible knowledge. During my visit I was also able to purchase a large, substantial house on a main street near the centre of the city. The purchase was effected quite openly, and I am glad to say that, although the name of the Mission appears clearly upon the deed, the district magistrate raised no objection to affixing his official seal to it. The entire expenses amount to 340 taels—some £75—the whole of which has been subscribed. In the purchase of this house, as in everything in connection with Ying-shan, God's special providence

seems to have been guiding us. The ground it stands on has a frontage of 30 ft. and a depth of 130 ft. There is ample accommodation for preaching, school, preacher's residence, and also for a missionary. I have referred on more than one occasion to Lo Tsao-lung, the first man to be baptized in connection with this city. From the time he became a Christian he has been longing to work as St. Paul did, and to the utmost of his power he has been doing so. We are now making him a small allowance, so that he may devote all his time to evangelistic effort. Ying-shan is close to the borders of Honan (not Hunan), and Lo is determined to work on into the first city over the border. He is a man of deep earnestness, and this seems to have been laid upon him as a special burden. I do not doubt as to the result.—On my return from this journey I was glad to hear most encouraging accounts of the labours of our native brethren in Chang-sha, the capital of Hunan. Ere long we shall be bound to move in that direction. For years the church has been praying for open doors; just now the doors are opening in every direction—and what are we to do? May the Lord send us three or four men, who will go in heart and soul for this extension work—the very ideal of work for an enthusiastic missionary.

C. G. SPARHAM.

"I FIND," reports the Rev. S. E. Meech, SEED SOWN "that during the half-year I have been THIRTY permitted to baptize seven adults and YEARS AGO. five children. Amongst these is a family (father, mother, and three children). They have been brought in through Miss Pearson's work. The father was once a patient under Dr. Lockhart. While in hospital he was much impressed by the Gospel; but, after returning home, his family refused to allow him to visit the Mission again. From that time, however, he declined to have anything to do with idolatry. Now he is much enfeebled in body and mind, but has learned to trust in Jesus for salvation. The seed sown thirty years ago has borne fruit."

REPORTING on the last examination of EXAMINATION Amoy Middle School, the Rev. F. P. Jose- OF MIDDLE land says:—"I am very well pleased with the SCHOOL, AMOY. progress made by the boys. The teachers, native and foreign, have evidently taken much pains, and the boys have seconded their efforts and done their best. No boy failed in any subject; most of them got honours, and not a few obtained full marks in several subjects. All have done exceedingly well." The Rev. J. Sadler adds:—"At the beginning of the year, with the hearty goodwill of the native teachers, I questioned each boy in the three schools here as to their willingness to set themselves to seek God for full conversion of heart. There was an agreement entered into *individually*. Again and again, in various ways, this has been worked for and prayed for. Prayer has been heard and effort blessed. There is reason to believe that a true work of grace is now begun

in many hearts. It must spread. The whole Middle School has now taken a character of consecration to God. This gives us great leverage on conduct, work, and general behaviour. It is a source of unutterable joy and comfort."

INDIA.

SINCE his return to Bangalore, the Rev. MR. SLATER'S T. E. Slater has noted many things to SPECIAL encourage him in his special department of WORK. work, as the following will show:—"As for my special work, I am again on the old lines—lecturing, classes, and visits to Hindu houses for quiet conversation. A Sunday or two ago, when I gave a lecture, I had one of the largest audiences I have ever had, about 500 being present; and, what was still more encouraging, a Brahmin gentleman, who presided, spoke out clearly and courageously in favour of Christianity, which he earnestly commended to his fellow-countrymen. He seemed much pleased when I lent him, a few days after, Mark Guy Pearse's 'The Christianity of Christ—Is it ours?' a little book which I hope may help him. At my lecture next Sunday, I have the promise of one of the Hindu members of the Council of the Maharaja of Mysore, and also of the Viceroy's Council, to preside. I am going to Madras to give a Sunday lecture once a month for the next four months. The need for this kind of work is more pressing than ever, for the educated classes are becoming more and more the voice and brain of the country, to whom the people generally are transferring their allegiance as their natural and best representatives. I was glad to notice the Archbishop of Canterbury, at the annual meeting of the S.P.G., pleading warmly for this branch of work; and I do trust that some among 'the hundred' at home may have its claims brought before them, so that they may devote themselves to it. It is hard, and not very encouraging, to labour on, year after year, practically single-handed. The opposition to Christianity, which was so strong before I went home, is not now so pronounced or skilfully organised, but it has by no means left the field. After the lecture to which I have referred, on 'What Christianity is,' a long criticism, by one signing himself an 'Aryan,' appeared in one of the local papers, and the chairman's action and remarks were severely condemned. I cannot refrain from giving you a paragraph or two that you may have an idea of the attitude of some who attend the lectures:—"It is the height of stupidity to suppose that the comparatively modern system of Christianity, with its thousand and one contradictions, hypocritical guessing, and cunning subterfuges, can exert any influence on the minds of the oldest Hindus, whose philosophic religion, remarkable both for its antiquity as well as for its containing the sublimest truths, is being deeply and enthusiastically studied by Oriental scholars, such as Sir William Jones, then Max Müller, and others, whose writings are now bringing about a thorough change in Western ideas regarding the accommodating system of Christianity. . . . It is true

that Christendom has a fine moral code, but she shows her real principles in her Armstrong guns and whisky distilleries, her opium ships, sophisticated merchandise, prurient amusements, and licentious dishonesty."

THE Rev. W. J. Lawrence, of Bangalore, ATTRACTED is endeavouring to visit as large a part of BY THE MAGIC his district as possible during the present LANTERN. year, so as to get a general idea of his sphere of work. He is quite bewildered by the number of villages in some parts; at one camp he counted eighteen villages within a radius of two miles, some of them very small, but many of considerable size. "I have found my lantern of inestimable service. By its means we have been enabled not only to go out preaching in the morning, but to have larger and better preachings at night. It is extremely difficult to get an audience at night, as the men come in from their work and the women are cooking, but by means of the lantern we went late to the village, and got in most cases nearly the whole population of the village to come and listen. And not only do men come, but outside the crowd of white turbans is always seen a dark patch of the women, who are among our most appreciative listeners. In some comparatively small places we have had an audience of 200 or 300 or even 400 people, and very quiet and attentive are these; and it is only when, after the women have glided away, and the cries from house after house come to say that the evening meal is ready and can't be put off longer, that our preaching is broken up. In one of the more important towns, on my first evening, we had a lantern preaching, and the people were so delighted with that presentation of our message, that my evangelist was invited to come and spend the evenings and sleep at the headman's house, and he got some of his friends to come in and sit up till one at night. A quiet and useful conversation was carried on every evening on the main aspect of Christ and His work. If it pleases God, I think we shall have more of this in time to come. But generally throughout the district I have been delighted to find a great willingness to hear our message."

SINCE May, the Rev. A. A. Dignum, A MOMENTOUS of Salem, has made two tours in the dis- TEST. trict, the first in company with his wife, through the Atur taluk; the second, alone, through the Rajapuram division. In the first tour they had very large audiences, many people being doubtless attracted by the presence of a white lady. At Rajapuram Mr. Dignum baptized four families of Pullars who had for several months been regularly attending Sunday service, and receiving instruction from the catechist. The service was held in his tent, and was attended by several non-Christians. Mr. Dignum has purchased a piece of land in the Pullar quarter, and intends, as soon as possible, to build a school, which can also be used as a chapel. Some of the neighbours of the

converts told the catechist that they believed in the truths he taught, but before becoming Christians *they would like to see what effect the profession of Christianity had upon their relatives.* "May they have strength and grace to witness a good confession! They are very weak and very ignorant, and are living amid conditions and surroundings that are unfavourable to the growth of the Christian spirit."

SPECIAL meetings were held on August 10th, at Neyoor Chapel, under the presidency of the Rev. I. H. Hacker, for the purpose of deepening the spiritual life of Christians and of pressing the claims of

Jesus Christ upon the unconverted. The following missionaries and native pastors took part:—At the afternoon meeting, when the subject was "The Power of the Holy Spirit," seven addresses were given—viz., "What are its effects?" by Rev. J. Nathaniel; "Why do we need it?" by Rev. W. Fletcher; "God's willingness to give it," by Revs. W. Rusalam and J. Knowles; "How is it obtained?" by Revs. C. Sathianathan and J. Duthie; "Is it amongst us fully: if not, why not?" by Rev. V. Moses. At the evening meeting the subject was "Christ's Salvation," and the following points were taken up:—"What is it, and how was it wrought out for us?" by Rev. V. Solomon; "A message of hope needed by every man," by Revs. M. Nullathumby and A. L. Allan; "A gift freely offered to every man," by Rev. J. Joshua; "Why do not men willingly receive it?" by Dr. E. S. Fry and Rev. B. Manasseh; "If finally rejected, what must be the consequences?" by Rev. C. Samuel.

THE original huts in which the Leper work began in Neyoor, in 1888, have long been felt to be both insufficient in accommodation and situated too near the village.

Mrs. Pease, who has undertaken the entire support of this department of work at Neyoor, has most liberally provided for the construction of a new and permanent home for the accommodation of forty lepers, and the first block of this Home was opened and occupied on August 11th. The block now completed is intended to accommodate twenty, and twenty-two was the number of the leper inmates at the time of opening. The Rev. I. H. Hacker conducted the service, and the Rev. J. Duthie offered the dedicatory prayers. Several native ministers and medical evangelists also took part. The whole scheme comprises a home for forty lepers, a chapel, accommodation for medical superintendent and matron, cook-rooms, medical store-room, mortuary, and cemetery. A good well has already been provided.

E. S. F.

MADAGASCAR.

THE Betsileo Mission students returned from their month's holiday with very sad accounts of the ravages of disease in the northern part of the district, and of the

cruel and cowardly attacks of marauders in the south. The latter brought a harrowing tale of how one village was surprised by the enemy, who burnt the houses, carrying away as captives the people as they fled from their burning homes. One of the students and his wife miraculously escaped by remaining in their burning house till the enemy had gone, when they issued from their rather warm quarters. An evangelist recently appointed lost no less than eight of his relatives, his old father being burnt in his house. Those from the north told of how, in one village of one hundred inhabitants, only forty remain owing to the epidemic; in another, but five remain to tell the tale. In one hamlet, all were cut off by the disease; the body of the last survivor, finding no burial, was eaten by the dogs. Graves were left open, with but a cluster of prickly pear at the mouth of the cave lest any should steal the covering of the dead—"waiting," they said, "for those who were lying ill at home." A chief went to visit his wife who was ill at a town where the epidemic was fiercest, but neither he nor his followers—fifty in all—lived to return. The number of deaths is not to be wondered at when the mode of treating the fever is considered. When the symptoms appear, the patient is taken at cock-crow to the nearest piece of water, into which he is dipped, and, on return to the house, he is not allowed to warm himself. It is worthy of remark that the diviners no longer show themselves, but rather flee the people in their fear of the scourge. Such of our students as took medicine with them and sufficient precautions escaped the disease. Let us hope that this will lead the people to put less faith in their diviners, and turn to Him who is the Healer of all.

THE Rev. W. E. Cousins writes:—"When making some calculations in our annual committee meeting a few days ago as to the educational needs of Imerina, and the

amount required for 1893, we found that there are now in this central province of Madagascar 750 schools looking to us for help, and that the average grant-in-aid given to the teachers in these schools is only about sixpence per week, or 'a penny a day.' A labouring man in Madagascar will earn threepence per day, and many a carpenter will now earn as much as ninepence or a shilling a day. To obtain even these small grants some of the aided teachers will walk fifteen or twenty miles once a month, a journey for which a hired messenger would get ninepence. Surely teachers cannot be so poorly paid in any other part of the world."

SOUTH SEAS.

THE May festivities on Mangaia passed off very happily. The contributions to the Society for the year amounted to \$1,420.50, in addition to which the churches have collected \$341.50 for the salaries of three native pastors, &c. A box full of pieces of new dress material had been prepared

at some cost for the *John Williams* to take on to the teachers in New Guinea. The Rev. G. A. Harris has started a White Ribbon Army as a protest against drinking habits. During the twelve months ended last May he admitted seventy-seven candidates into church fellowship, and has still a good number in the seekers' classes. Never in any previous year have so many young persons of both sexes come forward to seek the Lord; and Mr. Harris thinks that the introduction, through Mr. Liddiard, of the International Lessons has done good. "But while these numbers show good progressive work, I do not think the church as a whole is in a very satisfactory state. I can see and feel at times that a great change is going on. The new government from without, with its new laws and regulations, claims attention from the people, for the time, almost like a new gospel. The eyes and the ears of the church have been attracted to see and to hear other words and teaching, by no means wrong in themselves, but for the time somewhat bewildering and dissipating in their general influence upon the native mind. Knowing how necessary it is at the present critical period of our Mission to make the Gospel truths very attractive and powerful in their delivery, I have taken special pains in the preparation of all my sermons, and, as I have had strength, have laid myself out to accomplish this end. Where our efforts are so discouraging, and where we reap so little fruit, is among the young. Do what we will, there is little or no improvement in the morals and habits of our boys and girls. In an educational point of view, good progress is being made among them, but the moral character of the young people of Mangaia is simply bad, and all religious work among them is quite disheartening." Mr. Harris adds, with regret, that "the population of Mangaia has in the last twenty-two years dwindled down considerably. We have lost more than 600 during that period, and have only 1,700 now on the island. The ratio of decrease is nearly the same throughout every island of the Hervey Group. The 16,000 of John Williams' time is now reduced to a little over 6,000."

THE Gilbert Islands, which have been annexed to the British Empire, lie between the parallels of 4° North and 2° 36' South latitude, and 172°—178° East longitude.

There are about sixteen islands in the group—nine to the north and seven to the south of the Equator. Since 1857, American missionaries connected with the Hawaiian Board of Missions have occupied some of the northern islands. The Rev. Hiram Bingham resided for seven years on Apaiang (Charlotte Island), and translated portions of the Scriptures and other books into the language of the group, and, after long labour, had the pleasure in 1890 of reporting that he had completed the translation of the entire Bible. The Hawaiian Board of Missions, being unable to supply teachers for the whole group, about 1869 proposed to the L.M.S. missionaries in Samoa that they should take part in this work, and occupy the islands south of the Equator.

In 1870, the Rev. S. J. Whitmee, one of the Samoan missionaries, having been appointed to visit the Tokelau and Ellice Islands—which are out-stations of the Samoan Mission—was instructed, after visiting those groups, to proceed northward, with a view to the evangelisation of other heathen islands. During his visits to these out-stations, he met with three Gilbert Islanders who were anxious to return to their homes. This led him to proceed to the Gilbert Group, and to visit four of the islands—Arorae (Hurd Island), Tamana (Rotch Island), Onoatua (Francis Island), and Peru. Here he found gross heathenism prevailing; but, through the influence of the three islanders who were accompanying him, the people of each island consented to receive a teacher. He was unable to touch at another island—Nukunau (Byron Island)—on account of adverse winds, but a teacher was subsequently sent. In 1873, the Hawaiian Board of Missions proposed that they should occupy the southern as well as the northern islands. To this the Samoan Committee agreed as being advisable, on the ground of the difference between the language of Gilbert Islands and that of the southern out-stations—the Tokelau and Ellice groups; and Dr. G. A. Turner, the deputation to the out-stations in 1874, was instructed to explain to the teachers and people of the five islands the new arrangement. But this plan was not carried out, as the Hawaiian Board found that they were not able to meet the additional expense involved. Matters, therefore, reverted to their former course, which has been continued to the present time. There are now, in the five islands, twelve trained teachers, who are annually visited by one of the missionaries in Samoa deputed by the Samoan Committee. The efforts of the teachers in the Gilbert Islands during more than twenty years have, notwithstanding great difficulties and many disappointments, met with much gratifying success in the promotion of civilisation, education, morality, and Christian life among the people. The prohibitions distinctly set forth in the proclamation of the British Protectorate will, if strictly enforced, prove highly beneficial to the people, and very helpful in support of the work of the Christian teachers.

J. O. W.

BIBLE TEACHING ON MISSIONS.—IX.

By REV. J. F. B. TINLING, B.A.

"They loved not their lives even unto death."—REV. XII. 11.

WE recognise the apostolic tone, well suited to the career of the foremost apostle, in Paul's declaration: "I count not my life dear unto myself." Self-abnegation, ever calmly ready for the test of martyrdom, was the great qualification of the first and most authoritative witnesses of our Lord. But the same character is found in some degree of development with all spiritual persons, for the reflex action of faith must produce moral courage and preference of truth to self in every follower of the great Cross-Bearer. Thus He has warned us all that "he that loveth his life shall

lose it, and he that hateth his life in this world shall keep it unto life eternal"; and it was the faithfulness in this respect of the whole spiritual Church that St. John saw in his vision of triumphant moral resistance to "the great dragon . . . which deceiveth the whole world."

This common and constant feature of true Christianity is nobly illustrated by our missionaries in heathen lands. Not more bravely than a multitude of witnesses, content to share in obscurity all the travelling pains of truth, these modern apostles, who deliberately undertake to serve in deadly climates or among ferocious pagans, furnish a splendid object-lesson of the claims of Christ and the ennobling influences of His Spirit and His Gospel. The Church knows well and holds in the highest honour many who have been "ready not to be bound only, but also to die for the name of the Lord Jesus" in darkest Africa, among South Sea cannibals, and wherever devil-possessed ignorance has at once attracted and defied the heralds of the Cross. The same courage is led, and it is wanted, where no such apparent tests may be applied, but where success in a daily conflict with the strongest forms of error and sin is only possible to the Divine spirit of sacrifice, as the preacher of the truth that saves.

It is not only by Christians and by those for whom its sacrifices are made that the influence of this spirit is felt. Outsiders are also inevitably impressed by every example of the true crusade. A young lady, thought at the time to be quite worldly, remarked to the writer that she believed more young men and women would be attracted to the Christian cause if they saw harder work and heavier burdens connected with it. No one who understands that cause can question its appeal to heroism, but there may be many to whose ignorance it seems an affair of doctrines, who would be inevitably attracted to Christ's side if His witnesses, with whom they have acquaintance, more evidently "loved not their lives" in comparison with the truth. Evangelical missionaries, as a class, have splendidly fulfilled this condition of success; but we who live in easy circumstances at home are in constant danger of forgetting it, and of substituting an aggregate of petty gifts and pious phrases for the self-denial which alone can prove to our Master a real interest in His cause. If we are absent from the mission-field only because our lot is divinely-appointed elsewhere, and we yet reckon ourselves in the fellowship of those who "loved not their lives unto the death," we may certainly be expected by God and man to do something more for the salvation of the heathen and the establishment of our Lord's authority over them, than listen to an occasional missionary sermon and give about one per cent. of what we spend upon such personal luxuries as strong drink, tobacco, or amusements. The sacrifice of these would not carry us far towards the martyr's end. The dedication of sons or daughters to the cause would do a good deal more, but all denial of the old life would open our hearts more widely to the new, which Christ wills that we "should have more abundantly," and give Him fresh occasion to fulfil the promise that every sacrifice made for Him shall be recompensed a hundredfold.



WESLEYAN MISSIONARY SOCIETY YOUNG MEN'S AUXILIARY.

"HOLY reticence is one thing, unholy reticence another," says the *Wesleyan Methodist Church Record*. "The Young Men's Auxiliary has been for a year before the Methodist public, and it is therefore time for it either to have established its claim to the strongest and most universal support, or else to confess its failure, retire, and be no more seen. If it be proven that the existence of the Y.M.A. at any church will either hinder its own work or militate against its outside usefulness, then by all means let the Auxiliary be obliterated; but if, on the other hand, it can be shown that by its formation blessings—practical and spiritual—will follow in its train, then by all that we hold dear, both in our Church life and in our personal consecration, let us see to it that we do our utmost to aid its movements." The writer of the article then shows how helpful the formation of the Association will be.

"Each year the Conference President is to be requested to accept also the Presidency of the Auxiliary. The subscription is only 2s. 6d. a year, or 2½d. per month.

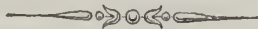
"Those who address meetings on behalf of the Association are always careful to say that they want no one to join if it will mean his giving a fraction less to any other branch of the work. To arouse and to sustain the interest of young men in Foreign Missions is the first object. While they are scholars in the school their interest is stimulated by collecting cards and boxes whereon are depicted black, naked children, gazing at impossible cocoanut trees, or, perchance, being sacrificed at some great feast, or left to die on the banks of some river which swarms with sufficient alligators to eat up a whole school. But these juvenile collectors are too young to appreciate to the full the worth of a missionary's work upon the civilisation or culture of the great world, or even to understand to its full the meaning of Christ's majestic dictum: 'Other sheep I have which are not of this fold.' Perchance, when they have married and settled down, they are brought within the scope of the senior collector, and, if Providence has blessed them, they give the orthodox guinea; but (and in this 'but' lies the very keynote for the existence of the Y.M.A.) between leaving school and the married state there is often a long and wasted period—wasted so far as Foreign Missions are concerned; wasted, one often fears, never to be recovered. It is at this age that true impressions as to missionaries and their work should be formed, that missionary literature should be read, that the missionary

interest should be awakened. Our young men have an abundance of faith in the work ; what they want is knowledge. When knowledge is joined with faith in prayer it is irresistible.

“ The experience of the past twelvemonths goes to prove most conclusively that, given a fair chance, the young men are perfectly willing to take the matter up, and intelligently to work it. Already many branches have been formed.

“ The *Indian Methodist Times*, in a stirring leader on the subject, says :— ‘ The manifesto of the Young Men’s Auxiliary is the most interesting and inspiring document the mail has brought us in the last decade. The young men of Methodism will rally round us, and, though we may fall, they will carry forward the banner of the Cross to final victory. Many a lonely catechist, despised and boycotted in a hostile heathen village, will find a new impulse of faith and endeavour in this fraternal grip of affection from across the seas.’ A copy of the manifesto can be obtained gratis on application to the Hon. Sec., 40, Bishopsgate Street Within, E.C. To pray, to think, and to work is the threefold task that the Auxiliary aims at in its members. The subscriptions are paid through the parent Society, chiefly for the support of our native evangelists—themselves young men. The movement is intended to be a rallying of the young men of Methodism to the grand work of the world’s salvation.

“ The annual meeting is to be held on Monday, October 3rd, at the Centenary Hall, Bishopsgate Street Within. The Committee have undertaken, if due notice be given, to provide ‘ homes ’ for men coming from the country.”



MISSIONARY FIGURES.—Some striking figures illustrative at once of the success God has granted to Christian missions, and the immensity of the work yet to be done, have just been published. The estimated population of the world is 1,500,000,000, divided as follows :—

Evangelical Christians	140,000,000
Greek Church	90,000,000
Romanists	205,000,000
Jews	8,000,000
Mohammedans	175,000,000
Pagan and Heathen	882,000,000
	<hr/> 1,500,000,000

A hundred years ago there were perhaps 300 converts to Christianity in the heathen world. Now there are 800,000 communicants and Christian communities numbering at least 3,000,000. A hundred years ago there was only a handful of Christian workers in heathen lands. Now 280 churches and societies (110 of them women’s associations) have agents in mission fields. There are, it is computed, 10,311 mission stations ; 3,755 male, and 2,539 female missionaries (and at least 1,000 more, if wives of missionaries are all included, as they ought to be) ; 11,979 native preachers (of whom above 4,000 are ordained) ; 2,419 churches ; 11,960 schools with 575,829 pupils, and 319,282 Sunday-school scholars.—*The Monthly Messenger of the Presbyterian Church of England.*



THIRTEEN MILLIONS OF READERS in India, who have been taught in our Government and Mission schools ! Such is the significant fact brought out by the census of 1890. The real import of this fact cannot be weighed in scales, nor represented by figures. If we add that there is no adequate provision of books for these readers, and no systematic means for fostering a habit of reading, we put before the Christian Church a problem of the first importance for the interests of the Kingdom of God, and before our statesmen a question of vital interest for the future of India. That both Church and State have gone on for these last forty years multiplying schools and colleges, and sending out into the world these millions of readers without making provision for the new wants which they have created, is a mystery. The missionary societies in India have felt the need for a sound literature, and have attempted to meet it in a feeble way, but they have been baffled by want of funds, so that they are helpless without external aid, which has been met in a small way by grants from the Tract Society of this country, and to some extent by the old “ Christian Vernacular Society.” Under its new name of the CHRISTIAN LITERATURE SOCIETY FOR INDIA, much more has been done of late ; its issue of books has been doubled, and it is now in a position to go on with this important work. We are glad to see, from the report now received, that the work is being carried on with much vigour and success. The issue of books was up to A MILLION AND A QUARTER for the year. Still, as the Committee says, what is this amongst so many millions of readers ? There is a loud call for the multiplication of such works, and it only requires an increase of funds to multiply the Society’s operations indefinitely. It is to this department that the Society now devotes all increase of its funds. The schools and the admirable Training Institution for Teachers is kept up with efficiency ; but the production of Christian literature is the special work of the Society ; in this we wish it every success ; it is the auxiliary of this and of every missionary society in India, and is well deserving of the support of the friends of missions.

CAPTAIN JAQUES, of the Belgian Anti-Slavery Expedition, has formed a settlement on the western shore of Lake Tanganyika, to which he has given the name of Albertville, in honour of the heir-presumptive to the throne of Belgium. He reports that the whole region along that side of the lake, except around M’Pala, is in the hands of the slave-traders. These wretches have established themselves in fifteen different places, whence they sally forth in pursuit of booty. Out of a hundred Arabs living in this central region, not one would dare to visit Zanzibar, for fear of being thrust into prison by the Sultan’s

police. Captain Jaques adds :—"Wherever I go war awaits me, and hunger also. The year 1891 was a terrible one ; the poor people could not sow their fields, and *thousands died of hunger*. And the same thing will happen this year, unless I can establish something like order." At the close of his long and interesting report in the July Number of *Le Mouvement Antiesclavagiste*, he says : "At the present moment (February 16th, 1892) there are on the banks of Tanganyika thousands of poor creatures who are indebted to the Belgian Anti-Slavery Society for the safety and freedom they have enjoyed for two months past." Writing, however, on the 21st April, the Captain has another story to tell. The poor people living under his protection had been attacked by a horde from Manyema, and many had been slain. Happily Captain Jaques was able to liberate more than a thousand prisoners, and to inflict great loss on the assailants, who consequently withdrew. Called by a false alarm to Kibanga (Lavigerieville), he learned that in some four months more than 10,000 Wabembes had been carried off to Ujiji, on the other side of the lake, to be sold. The whole region has been converted into a desert, and thousands of corpses are poisoning the air. Indeed, he adds, the tribe of Wabembes may be struck out of the map. The brave captain, with his fifty guns, calls for fresh help and better weapons. It is expected that Major Wissmann (German) will soon reach the lake, and by his superior force compel the Arabs to abandon Ujiji. Indeed, this is clearly what they anticipate, and accordingly, as we have seen, they are establishing themselves more and more on the western side of the lake—*i.e.*, in the Belgian-Congo district. Captain Jaques will therefore more and more require reinforcements.

THE LEIPZIG (LUTHERAN) MISSIONARY SOCIETY reports that its labours in the Tamil country of South India were greatly blessed in 1891. At Wuelupuram the missionary had the joy of baptizing 234 heathen in November last. But the joy is mixed with fear. The hatred of heathen neighbours, the efforts of the Jesuits, the rival operations of the Wesleyans and the Salvation Army, often result in the withdrawal of some and the fall of others of the converts. Indeed, in 1890, as many as 191 persons relapsed into heathenism. On the other hand, in the same year, 115 persons, who had previously relapsed, repented, and were received back again into the Church. In this state of things the missionaries feel that their attention must be given more and more to the strengthening of the faith of the converts.

THE RHENISH MISSIONARY SOCIETY has three stations in the north-eastern part of New Guinea. One of them is on Dampier Island. Missionary Kunze, who recently began work there, gives in the July number of the *Berichte* an account of the annual Barak festival which is held in November, and lasts fourteen days. Barak is the name for the great spirit that is supposed to play the chief part in the life of the Papuans, and to be the source of all their joy and comfort on earth. The festival in his honour is therefore a very joyous occasion. Singularly enough, women are excluded from all participation in it, and all boys who have not been initiated. The festival begins with the initiation of a certain number of lads from nine to twelve years old. Some of the ceremonies take place in a house that is consequently held

sacred to Barak, and is set apart as a storehouse for the various instruments of music, &c., used at the festival. No woman is ever allowed to enter it. What the ceremonies consist in it is difficult to say, as strangers are not allowed to witness many of the proceedings. One thing, however, is clear ; it is a time of continual feasting. The missionary found the occasion a most useful one for speaking to the large crowds gathered together, and, to his surprise, his words were listened to with respect and attention. And on a subsequent occasion, the death of a man whom the missionary had helped in sickness, but who had refused the message of the Gospel, gave opportunity for the utterance of some solemn words. To the surprise and joy of Brother Kunze, a number of the people came the next day to his house, bringing various things they had stolen. The word of truth had begun to touch their hearts.

ON the first day of its session, the Methodist New Connexion Conference was overshadowed by a sore bereavement which had befallen its mission in North China. A telegram was received from Hong Kong announcing, in brief terms, the death of the Rev. George Morrison Hallam Innocent, who was on his return to China after a brief furlough in England. Mr. Innocent was the son of the Rev. John Innocent, one of the pioneer missionaries of the Connexion in China, and who, with the Rev. W. N. Hall, was the first to introduce the Gospel into the great city of Tientsin in the year 1860. George was taken into the city when an infant three months old, and was the first English child ever seen there. He laboured during his brief missionary career chiefly in Shan-tung. The mission of the Connexion in this great province extends over a large portion of the north-eastern territory. Fifty chapels are scattered over an area of about three hundred miles, and about seventeen hundred members and probationers are connected with them. Mr. G. Innocent threw himself into this extensive work with all the ardour of youth, and showed such power in winning the hearts of the Chinese that he became the superintendent of this important sphere. He was the first man to ride a bicycle in that part of the world, and sometimes thousands of people would be attracted around him, staring with astonishment and awe at the marvellous sight. He always improved such an opportunity to preach Christ to the crowds. He was able, in the last year of his ministry, to report 151 persons as having received baptism in his circuit, and 480 remained as candidates for baptism and membership. The people to whom he ministered felt an intense attachment to him, and, as an evidence of this, on his leaving China for England they presented him with a beautiful silk robe, embroidered with the names of 100 Chinese who had been led to Christ through his instrumentality, requesting him to wear it in England when he pleaded their cause before his countrymen.—*Work and Workers in the Mission Field.*

THE Rev. J. Hudson Taylor, General Director of the China Inland Mission, landed at Liverpool on July 26th, and went at once to Keswick, to the Convention. He is not yet strong, and asks the indulgence and prayers of friends, not being equal to much exertion, either in the way of correspondence or taking meetings.



PERSONAL ITEMS.

CHINA.—Dr. T. J. Burton has been asked to move from Hankow to Hong Kong, with a view to succeeding Dr. J. C. Thomson, who has decided to return to England in 1894 for four years' theological study. "I become more and more filled," says Dr. Thomson, "with a longing to spend my life and strength in the direct ministry of the Word."—In the absence of Dr. Edkins, who is now in England for twelve months, the Rev. W. Muirhead, of Shanghai, has taken his place as one of the revisers of the Scriptures.—During the present year the members of the Mission committee at Hankow have subscribed more than £350 towards the Forward Movement in Hankow and Wuchang. The missionaries, though striving to do their utmost, find themselves unable to overtake the work that has been laid as a necessity upon them.—We regret to hear that Lady Li, wife of the Viceroy, H.E. Li-Hung-Chang, died from fever in July. The interest her ladyship took in the work of Dr. Mackenzie and Mrs. Dr. King have aided greatly in the extension of medical mission work in Tientsin and the neighbourhood.—The Rev. R. Lovett's "James Gilmour" has been read with interest in Peking, and has been in great request.—Before the Rev. J. Stonehouse proceeded to Chi Chou, to help Dr. McFarlane for a time, a very interesting meeting was held in the L.M.S. Chapel, West City Compound, Peking, to bid him farewell, and to present him with several tokens of goodwill and respect. There was a large gathering of native Christians from both the Society's Missions in Peking, and several of the Evangelists spoke, describing and highly commending the work Mr. Stonehouse had done amongst them during the absence, at various times, of Mr. Meech and Mr. Owen, and since then his work at the country stations. One interesting feature of Mr. Stonehouse's work has been his selection of a few of the brightest boys from the various country stations and bringing them to Peking, where they are undergoing a course of instruction under the care of the mission. These boys are regarded as the nucleus of the boarding school, which, it is hoped, will soon be established at Peking. Mr. Stonehouse proposed to leave for England in September.

INDIA.—We are glad to be able to state that Mrs. Lambert, of Rani Khet, who has been seriously ill, is now recovering.—Miss Hawker, daughter of the Rev. J. G. Hawker, of Belgaum, has come to England to study medicine with a view to work as a missionary. She will be much missed at the station, for she was organist at the Mission Chapel and Sunday-school (where she has also been a teacher), has taken charge of the Shapore Girls' School (which now contains upwards of eighty girls), and has been the chief authority in a good many little details connected with visiting and other arrangements outside the groove of ordinary work.

MADAGASCAR.—The Rev. J. Richardson has been laid aside from the effects of a fall.—A Commentary on the Epistle to the Hebrews was completed by the Rev. A. W. Wilson before he left for England. There are now commentaries in Malagasy on at least half the books of the New Testament, some of which have had a wide sale, and are extensively read.

AFRICA.—Landing at Cape Town on August 17th, the Rev. R. Wardlaw Thompson left for Vryburg in the evening, and was due at Palapye on the 26th.

SOUTH SEAS.—Mr. T. Pratt, the Society's financial agent in Sydney, has greatly benefited by a visit to Queensland for change and rest, necessitated by the breakdown of his health.—By a Royal Proclamation in Samoa, the almanack has been altered and Sunday changed. The Samoan Sunday, which used to begin 12h. 33m. before, now begins 11h. 27m. after, the English Sunday.

ANNOUNCEMENTS.

DEPARTURES.

The REV. A. E. CLAXTON, returning to UPOLU, Samoan Islands, South Seas, *via* America, embarked at Liverpool for NEW YORK, per steamer *Umbria*, August 27th.

MRS. SEWELL MCFARLANE and infant, returning to CHI CHOU; MRS. PRITCHARD and MISS SMITH, returning to PEKING; and MISS MACEY, appointed to TIENTSIN, North China, embarked for SHANOHAI, per steamer *Carthage*, September 1st.

MESSRS. ROBERT and CHARLES GOOD and MISS GOOD, returning to KANYE, Bechuanaland, South Africa, embarked for CAPE TOWN, per steamer *Conway Castle*, September 1st.

The REV. M. RICHARDSON, of Odham, on his acceptance of the co-pastorate at OUDTSHOORN, South Africa, embarked at Southampton, for CAPE TOWN, per steamer *Mexican*, September 3rd.

The REV. B. BRIGGS, MRS. and MISS BRIGGS, REV. T. T. MATTHEWS, and REV. J. A. HOULDER, returning to Madagascar; and REV. W. J. EDMONDS and MRS. EDMONDS, and MISS FOXALL, appointed to MADAGASCAR, embarked for TAMATAVE, per steamer *Lismore Castle*, September 16th.

ARRIVALS IN ENGLAND.

MISS HAWKER, from BELGAUM, and the infant son of the REV. ALFRED THOMPSON, formerly of TRAVANCORE, South India, per steamer *Ganges*, September 6th.

BIRTH.

CULLEN.—May 5th, at Nlue, South Seas, the wife of the Rev. J. H. Cullen, of a daughter (Barbara Mary).

MARRIAGE.

STRIBLING—DARBY.—July 28th, at the Congregational Church, Fareham, Hants, by the Rev. W. Chamness, assisted by the Rev. S. B. Stribling, brother of the bridegroom, the Rev. E. H. Stribling, of Madagascar, youngest surviving son of the late Rev. John Stribling, of Enfield, to Beatrice Mary, oldest daughter of G. G. Darby, of West Street, Fareham.

ORDINATION.

On the afternoon of Tuesday, September 6th, at Alma Road Congregational Church, Sheerness, Mr. GEORGE WILLIAMS, of Hackney College, was ordained as a missionary to CANTON, China. The Rev. J. Riordan presided; Rev. C. F. Bone read the Scriptures and offered prayer; Rev. T. W. Pearce, missionary from Canton, described the field of labour. The usual questions were asked by the Rev. Arthur N. Johnson, M.A., the Society's Home Secretary. Satisfactory replies having been given by the candidate, the Rev. Professor Christie, M.A., offered the ordination prayer, and Rev. Principal Cave, B.A., D.D., delivered the charge. In the evening a public meeting was held, in which Rev. Messrs. Riordan, Essery, Pearce, Johnson, and others took part.

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